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JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. May, 1907. *La perception du temps* (pp. 449-491): B. BOURDON. - Duration is a felt qualitative characteristic which may accompany any psychological phenomenon. When it has persisted too long it loses its unity, and associations of memory and perceptions come in. Duration and position in time are primitive and irreducible as color, extent or number. *La spatialité des faits psychiques* (pp. 492-501): G.-L. DUPRAT. - Bergson's remarkable attempt to preserve a spiritualistic conception of an inextended 'I' leads to difficulties which are avoided if we recognize that all our sensations are primarily extensive. A higher synthesis shows us that any analytically obtained 'I' which we suppose inextended is really united to all its spatial representations and is therefore extended. *Sur une forme d'illusion affective* (pp. 502-517): TH. RIBOT. - This is a study of strictly subjective illusions, such as imagining that one can not get along without a friend who is going away and who really is soon, for practical purposes, out of mind, or such as hunger and thirst when they are effects of a disturbed digestion. These illusions are often part of our dispositions and have many causes: weak judgment, difficulty of establishing judgments without direct comparison, suggestion, an imperfect knowledge of our affective phenomena. Some, though illusions, are rather to be called useful than harmful; for example, those adding to self-esteem and self-confidence. *Observations et documents* (pp. 518-529): *Notes de psychologie religieuse—Les conversions*: J. ROGUES DE FURSAC. - *Analyses et comptes rendus* (pp. 530-554): Bechterew, *L'activité psychique et la vie*: PH. CHASLIN. Cassirer, *Das Erkenntnisproblem in der Philosophie und Wissenschaft*: C. BOS. M. Hébert, *Le divin: Expériences et hypothèses*: OSSIP-LOURIÉ. Hubert, *Etude sommaire de la représentation du temps dans la religion et la magie*: JULES SAGERET. J. Moses, *Pathological aspects of religion*: L. ARRÉAT. Pellat, *L'éducation aidée par la graphologie*: A. L. P. Barth, *Die Elemente der Erziehungs- und Unterrichtslehre*: L. POITEVIN. Radulescu-Motru, *Psihologia martorului*: G. ASLAN. W. Kinkel, *Geschichte der Philosophie als Einleitung in das System der Philosophie*: C. HUIT. B. Croce, *Ciò che è vivo e ciò che è morto della filosofia di Hegel*: J. SEGOND. W. Ebstein, *A Schopenhauer: seine wirklichen und Vermeintlichen Krankheiten*: L. ARRÉAT. *Revue de périodique étrangers*.

Davidson, William L. *The Stoic Creed*. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. 1907. Pp. xxiii + 274. \$1.75. Nunn, T. Percy. *The Aim and Achievements of Scientific Method*. An epistemological essay. London: Macmillan & Co. 1907. Pp. x + 144. *Proceedings of the Aristotelian Society*. The volume comprises the following papers, read before the Society during the twenty-eighth session, 1906-1907: 'Nicholas de Ultricuria, a Medieval Hume,' by Hastings Rashdall; 'On the Nature of Truth,' by the Hon. Bertrand Russell;

'On Causal Explanation,' by T. Percy Nunn; 'Logic and Identity in Difference,' by Miss E. E. Constance Jones; 'Humism and Humanism,' by F. C. S. Schiller; 'Fact, Idea, and Emotion,' by Shadworth H. Hodgson; 'Intuition,' by A. T. Shearman; 'Philosophy and Education,' by Benjamin Dumville.

Pringle-Pattison, A. Seth. *The Philosophical Radicals and Other Essays, with Chapters Reprinted on the Philosophy of Religion in Kant and Hegel.* Edinburgh and London: William Blackwood & Sons. 1907. 6s.

Shaw, Charles Gray. *Christianity and Modern Culture: An Essay in the Philosophy of Religion.* Cincinnati: Jennings & Graham; New York: Eaton & Mains. 1907. Pp. 310. \$1.25.

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### NOTES AND NEWS

THE following extracts are from the address of Mr. D. G. Hogarth, president of the section for anthropology, before the British Association: "As a student of Mediterranean races and a frequent observer of their actual representatives, I have often been struck by the persistent dominance of femininity in their conception of the divine, and equally by the distinction which that fact makes between their instinctive creeds and those of other races domiciled contiguous to them, but round an outer radius. In fact, it would not be difficult to draw a broad frontier line at a certain distance inland round the Mediterranean area from the Atlantic to the African deserts, within which a goddess has always reigned supreme in the hearts of the unsophisticated folk, with a god occupying only a subordinate, and often demonstrably a less primeval, throne; while without it the god has been dominant and the feminine divinity secondary. Within the frontier lie the peninsular and other littoral districts with a broad *hinterland* of mountainous or hilly regions. With the great continental plains begins the outer and contrasted circle. The predominance of a great nature goddess among all the races of the East Mediterranean basin in the earliest historic time is well known; and to what had been ascertained of her among the Semites, under her many names, Tanith, Al-Lat, Baalit, Ishtar, Atta, Ashtaroth—these last but variants of one appellation; among the Nilotic peoples also under many names, *e. g.*, Neith and Isis; among the Anatolian races as the Great Mother, Kybele, Ma, and the unknown 'Hittite' title; among the historic inhabitants of Greece and the Ægean as Rhea, Artemis, Britomartis, and a score of other appellations; among the Italic tribes as Diana or local variants, there has been added latterly the discovery that a goddess of character and attributes readily to be compared with those of the nature deity in various parts of the surrounding area was dominant in the religion of that important artistic race which occupied the Ægean in the prehistoric age, and had so much influence on the momentous civilization of its later time—that race which has been rescued from long